Crisis as Gestation: The Shiva-Turn Across Nature, Mind, and Organisation

Transition processes on the arc of development: examples from Human Development, Plants, Animals, Organisations, and Social Change

The Shift from Involution to Evolution in the World Soul Model

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Summary

This essay introduces and develops the concept of the **Shiva-turn**: a structural principle inherent to any developmental arc in which the culmination of an involutionary phase quietly generates the ground for an evolutionary one. Drawing on the World Soul model — a transdisciplinary framework integrating systems theory, Vedantic, Platonic and theosophical philosophy, developmental biology, and organisational science — the essay argues that phase 4 of any sevenfold arc is not merely a crisis but a forge: the hinge at which an earlier order reaches maximal crystallisation while the foundations of a higher order begin to emerge from within.

The principle is traced across multiple domains: prenatal development and the activation of the heartbeat; human biographical transitions from infancy through midlife; the evolutionary shift from spore ferns to seed-bearing plants; the appearance of the notochord within the Cambrian world of crustaceans; insect metamorphosis; organisational lifecycle crises; and social tipping points. In each case, the initiating movement proves to

be endogenous — from inner pattern to outer expression — rather than externally imposed.

The essay proposes that this within-to-without directionality constitutes a universal developmental signature, visible wherever a system moves from involutionary fixation toward evolutionary self-organisation, and that its recognition carries practical consequences for how crisis is understood and navigated in individuals, organisations, and societies.

Keywords: World Soul model; Shiva-turn; involution and evolution; developmental arc; systems philosophy; new paradigm; phase transition

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1. Terminological Note

In the present essay, several traditional terms are used in a technical sense derived from the World Soul framework[1] and from the accompanying discussions of hierarchical involution and evolution. In this usage, involution denotes the descent or infolding of higher principles into denser planes and vehicles, whereas evolution denotes the corresponding unfolding, refinement, and eventual spiritualization of those vehicles under the informing impulse of spirit.

Brahma/Ātman denotes the spiritual principle that impresses archetypal patterns upon manifestation and initiates their expression in lower planes. In macrocosmic terms, it may be conceived as operating through formative fields, through the emergence of elementary particles, atoms, and molecules, and through unifying pranic currents or streams that sustain substantial order and coherent manifestation. More on the pranas under the heading of **Circulatory activation**

Buddhi refers to the spiritual soul, the principle of intuitive wisdom, unitive discernment, and higher patterning. In the involutionary movement, Buddhi projects an archetypal blueprint downward and thereby stimulates the formation and refinement of lower vehicles, especially the linga sarira within the relevant cosmological schema. It works with its own set of pranas.

Manas refers to mind in the sense of discriminative intelligence, self-conscious thought, conceptual ordering, and reflective understanding. Within the same framework, the involution of Manas supplies a higher organizing impulse that helps structure lower vital functions and, in due course, grounds symbolic and reflective consciousness.

1 The series on the World Soul, as well as on the Fourfold Logic, can be found in archive.org and on academia.edu

Kāma designates the principle of desire, affect, excitation, attraction, and repulsion. It is the dynamic and motivational factor that gives intensity and direction to experience and that, in the present human cycle, serves as a crucial mediating link between lower vitality and higher mentality, especially in the kāma-manasic ego.

Circulatory activation, in the present framework, designates the moment at which a higher principle *begins to press its own prāna* — its characteristic vitalising and connecting stream — through an existing lower vehicle. Each principle in the septenary constitution radiates its own differentiated form of prāna: ātman as universal life-source, buddhi as intuitive-connective stream, manas as the binding force between higher and lower mind, kāma as the motivational-vital current that intensifies and directs the prānic flow toward its biographical goal. The five biographical turnings are thus not five separate events but five successive activations of one hierarchically differentiated prāna — each turning opening a new register of the same fundamental circulatory principle.

Svabhāva designates the essential characteristic pattern of an individual monade — its unique inner signature that persists across all phases of development. It is neither a fixed essence nor an externally imposed form, but the living, self-expressing individuality that presses through successive vehicles across the biographical arc. It is recognisable already in infancy as temperament, and re-emerges at every phase-transition as the endogenous initiating impulse of the Shiva-turn.

Read functionally within the seven-foci model, Brahma/Ātman corresponds to archetypal and unifying spirit, Buddhi to integrative insight, Manas to differentiation and meaning-formation, and Kāma to the motive and connective force that drives manifestation and transformation.

The **Shiva-turn**[2] names a process rather than a moment. Within any given phase — and particularly around its later subphases — the qualities, energies, and structural seeds of the next phase begin to take shape beneath the surface, while the dominant order of the current phase is still intact and operative. The old structure does not first collapse before the new one emerges; rather, the new one is gestated within the still-functioning old. Because the arc is fractal in structure, the Shiva-turn recurs at every scale — within the major phases of a human life, within the subphases of an organisational lifecycle, and within the molecular and biological transitions described throughout this essay. For a visual overview of the sevenfold arc and its correspondences across domains, see Appendix A.

2. The Arc of Involution and Evolution

Anyone who places the development of human beings, plants, animals, and organisations side by side will quickly notice scattered similarities. Yet the parallels gathered in the underlying material suggest something more radical: all these trajectories appear to be variations of one and the same arc of descent and ascent. First, a principle descends into matter and fixes itself in form and structure; later, from within that very structure, it seeks release and a more refined mode of expression.

This arc is sevenfold. On the left side we find phases of conception, gross formation, and role- or rule-structure; on the right side, phases of abstraction, social and relational refinement, and eventually a mode of unity-consciousness. Precisely in the middle, in phase 4, lies the bend: the turn. It is there, where the old pattern culminates and begins to crack, that the ground of a new order is prepared. (For a visual overview of the sevenfold arc and its correspondences across domains, see Appendix A.)

2The name “Shiva-turn” is derived from my previous article on The Science of Analogy. It is related to the workings of the triads mentioned there, in particuar the 3-5-6 triad.

Across these domains, a more precise structural principle emerges: each phase transition is initiated not by external pressure but by the activation of a new circulatory principle from within. In prenatal development, the heartbeat initiates prānic circulation — the embryo becomes a living, internally connected organism. In the toddler-to-child transition, a cognitive circulatory system comes online — the child becomes a meaning-making being. In puberty, kāmic circulation activates — the adolescent becomes a self-aware subject. In each case, the physiological or behavioural signal that marks the transition is not the cause but the first outward trace of an endogenous movement: the svabhāva activating its next vehicle from within. The environment responds, and that response forms the feedback loop through which the emerging pattern learns to recognise itself. But the directionality is always the same: from inner to outer, from pattern to vehicle, from latent form to manifest expression.

3. The Human Life Course: Ontogenesis of the Monad

The development from baby to adult illustrates this arc in exemplary fashion. In phase 1—conception, embryo, foetus—the physical body is built; this phase recapitulates, in concentrated form, earlier cosmic rounds (cycles of development) up to and including the present fourth one as far as the physical vehicle is concerned. In phase 2, the sensorimotor period, something of the buddhic principle descends: the formation of the senses and organs of perception as the involutionary descent of buddhi into matter.

3a. Clarifying the Transition from Phase 2 to Phase 3

As already indicated in the developmental mapping presented in The Science of Analogy, especially in the illustration on child development from baby to adult, the transition from phase 2 to phase 3 marks a crucial threshold in which the first clearer descent of Manas becomes manifest in the growing child. The point that deserves further clarification here is that

this transition should not yet be understood as the full stabilization of mind, but rather as its first socially formative embodiment in behavior, role-taking, and rule-recognition.

Phase	**Dominant principle**	**Characteristic expression**
Phase 2	Kāma-dominated life, with first rudiments of lower Manas	Impulse, immediate desire, self-protection, opportunistic adaptation to outer order
Phase 3	First clearer descent and formative action of Manas	Recognition of rules, conformity to group form, role-awareness, orientation to approval and shame
Phase 4	Stabilization and integration of Manas	Emergence of a more inward, self-regulating and internally coordinated mental structure

Seen in this light, phase 2 still belongs predominantly to the domain of desire, affect, and reactive adjustment, even though the first glimmerings of lower mind are already present within it. Phase 3 introduces a real shift, for here Manas begins to operate as a formative and socially mediating principle: the child increasingly learns to shape itself according to shared expectations, accepted roles, and the normative patterns of family, school, or peer group. Only in phase 4 does this manasic activity become more firmly integrated and stabilized as an inner principle of self-regulation.

Phase 3 is the rule- and role-phase, roughly between the fourth and seventh year of life. Here we see the involution of manas: the thinking principle crystallises into simple categories, rules, and social roles. The child learns what "is done" and builds an initial cognitive order. Phase 3 and phase 5 stand in a precise structural relationship: the former builds the cognitive architecture that the latter inherits, refines, and consciously deploys. This mirroring — involutionary form-building on the left side of the arc, evolutionary form-wielding on the right — is a specific instance of the horizontal mirroring principle described in §13b.

Then comes phase 4: the powerful activation of kāma in puberty. The hormonal activation characteristic of puberty should not be read as the cause of the phase-4 turn, but as its first physiological expression. The deeper initiating movement is the activation of the svabhāva — the individual's essential characteristic pattern — which begins to press outward from within. Hormones are the biochemical vehicle through which this inner impulse enters the body and becomes legible to the environment. The environment's response — the reactions of parents, peers, and institutions — then forms a feedback loop: not a formative pressure from outside, but a mirror in which the emerging pattern encounters resistance, resonance, and gradual self-recognition.

At first sight this seems to be pure crisis: tension, drive, confusion of identity. Yet it is precisely here that the conditions for phase 5 are laid: the relative evolution of manas in the direction of formal-operational thinking. What feels like chaos in puberty is in fact the crucible in which the old child-order dissolves so as to make room for abstraction, self-reflection, and a more autonomous moral orientation. Phase 6 then brings a stronger development of the social aspect—the heart function—as the evolution of buddhi as a sub-principle of kāma. Phase 7 finally suggests connection to a

higher level: a dawning sense of unity and a degree of ātmic activity in cooperation with buddhi.

3b. Five Turnings: The Circulatory Activations of the Human Arc

Kāma as a Driving and Teleological Principle

Before tracing the circulatory activations of the human arc, a terminological precision is needed. Kāma, as used throughout this essay, is not merely desire in the colloquial sense of personal wanting. It is a driving and teleological principle: it moves toward a goal-state, however dimly perceived, and its movement is inherently directional. Desire has a target. This makes kāma a proto-intentional force — the primal impulse that sets manifestation in motion and sustains it through the tension between what is and what is sought.

This principle operates at three scales simultaneously. Cosmic kāma is the attractive force that draws principles into manifestation and sustains the coherence of the arc as a whole — the deep longing of spirit for self-expression in matter, and of matter for refinement through spirit. Meso-kāma operates at the level of species, collectives, and organisations: the motivational field that draws groups toward shared goals, norms, and forms of life. Micro-kāma is the individual desire, passion, and vital drive that animates the biographical arc from within.

These three scales are not separate forces but nested expressions of one principle. What appears as personal longing at the micro-level is always also a local expression of a deeper meso- or cosmic movement. This is why the psychophysiological forces visible in biographical transitions — hormonal surges, cognitive explosions, existential longings — are never merely personal: they are the individual organism registering a movement that belongs to a larger arc.

The Pattern: Circulatory Activation from Within

Across the human biographical arc, five major phase transitions are each initiated by the activation of a new circulatory principle from within. In each case, the sequence follows the same logic: a deeper principle presses outward through its existing vehicle; the vehicle comes under tension; disturbance appears at the surface; the environment responds and forms a feedback loop; gradually a new circulatory system comes online; and a higher order of connection and consciousness becomes possible.

Note. Circulatory activation, in the present framework, designates the moment at which a higher principle begins to press its own prāna — its characteristic vitalising and connecting stream — through an existing lower vehicle. Each principle in the septenary constitution radiates its own differentiated form of prāna: ātman as universal life-source, buddhi as intuitive-connective stream, manas as the binding force between higher and lower mind, kāma as the motivational-vital current that intensifies and directs the prānic flow toward its biographical goal. The five biographical turnings are thus not five separate events but five successive activations of one hierarchically differentiated prāna — each turning opening a new register of the same fundamental circulatory principle.

The physiological or behavioural signal that marks each transition — heartbeat, first smile, language explosion, hormonal surge, existential longing — is never the cause of the movement. It is the first outward trace of an endogenous activation: the svabhāva (inner characteristic) pressing its next vehicle into service from within.

The conception of prāna as an intrinsically circulatory principle is not a modern metaphor but an ancient technical observation. In the Vedantic

and Sāmkhya traditions, the life-force (prāna) is differentiated into five movement-modes (vāyus), each governing a distinct directional flow within the organism.[3] Of these, vyāna is specifically defined as the expansive, distributive circulation of vital force through the entire organism — operating through both the cardiovascular system and the subtle channels (nāḍīs) — and is thus the closest classical equivalent to what the present framework calls prānic circulation as a connecting principle.[4]

Kāma, in the Tantric and Upanishadic reading, is not merely a parallel force but the directional and teleological principle that orients this prānic circulation toward its goal.[5] Where prāna provides the circulatory medium, kāma provides the drive — the inner striving that gives the circulation its direction and intensity. This functional coupling of prāna and kāma finds its theosophical counterpart in Blavatsky's distinction between the linga śarīra (the subtle-physical vehicle of higher prāna) and

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3 The classical locus for the five vāyus is the Praśna Upaniṣad (3.3–12), where prāna, apāna, samāna, udāna, and vyāna are described as the five governing movements of the life-principle within the body. See Olivelle (1998, pp. 371–395). For a comprehensive technical glossary, see Feuerstein (1990), s.v. "vayu", "prana".

4 Vyāna is defined as the vāyu that "pervades the whole body" and governs the circulation of blood, lymph, and subtle energies through all channels. See Feuerstein (1990), s.v. "vyana-vayu".

5 On kāma as the directional force orienting prānic movement, see the Chāndogya Upaniṣad (6.8), where desire (kāma) is identified as the principle that initiates action and movement through the vital body. In Tantric cosmology, Shakti — the dynamic expression of cosmic kāma — is described as the force that drives prāna through its circulatory channels. See also Feuerstein (1990), s.v. "kama", "shakti".

the kāma-rūpa (the desire-vehicle through which prāna acquires motivational direction and affective colour).[6]

In Anthroposophy, the same functional distinction reappears in morphologically differentiated form.
Steiner's etheric body — the vehicle of formative life-forces — carries the circulatory impulses whose most direct physical expression is the heartbeat and the bloodstream.[7] The astral body, Steiner's equivalent of kāma, undergoes its biographical "birth" precisely at puberty: around the fourteenth year, it begins to operate as an independent principle, pressing outward from within the still-dominant etheric and physical organisation.[8] This anthroposophical observation provides independent confirmation of the present model's central claim: the puberty activation is not initiated by external hormonal causes but by the inner astral/kāmic principle becoming

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6 Blavatsky (1889, pp. 91–121) provides the clearest exposition of kāma-prāna as the combined vehicle in which desire-force and life-force are temporarily unified during incarnation, forming the motivational-vital substrate of the lower personal self.

7 Steiner (1923/GA 230) describes the etheric body as the organiser of rhythmic life-processes, explicitly identifying the heart rhythm as the most concentrated physical expression of etheric circulatory activity. See also Steiner (1909/1970, pp. 24–38).

8 Steiner (1910/1997, pp. 19–27) describes the successive "births" of the subtle bodies: the etheric body becomes relatively independent around age seven; the astral body around age fourteen.
The puberty activation is, in this framework, the moment at which kāmic (astral) impulses begin to operate as self-initiating forces rather than being entirely mediated by the etheric and physical organisations.

self-activating — a within-to-without movement whose physiological traces (hormonal surge, accelerated growth, emotional intensification) are effects, not causes.

The First Turning: Birth to Infancy — "Buddhic Circulation" (Involutionary)

The earliest biographical turning occurs in the first weeks and months after birth. The newborn arrives equipped with reflexes but not yet with genuine interaction. Sucking, grasping, the Moro response — these are automatic reactions of a system not yet integrated into a living circulatory loop with its environment.

What gradually comes online is a perceptual-expressive circulation: the infant begins to distinguish faces, to recognise voices, to smile in social response rather than reflex, to cry with differentiated intention, to reach with nascent purposiveness. This is a genuine circulatory system: perception → internal resonance → motor expression → environmental response → perception. Each cycle deepens the loop.

This is buddhic circulation (its pranas) in its most elementary and involutionary form — not yet the intuitive wisdom of phase 6, but its necessary ground: the capacity to resonate with the other, to bridge inner and outer through the living loop of sense and response. Buddhi here is not wisdom but attunement: the first activation of the connecting principle that will, much later in the arc, return as integrative insight.

Already in these earliest weeks, the svabhāva is legible. Each infant brings its own temperament, its own rhythm of activation and rest, its own characteristic way of meeting the world. The environment responds to this

pattern — and the first feedback loop of the biographical arc is established. The infant has crossed its first Shiva-turn: it has become a resonating, perceptually connected being.

The Second Turning: Toddler to Child — "Manasic Circulation"

The second activation occurs in the transition from the sensorimotor toddler to the meaning-making child, roughly between the ages of two and six. The defiance and boundary-assertion of the two-to-three-year-old — the pronounced "no", the rage, the refusal — are not primarily responses to external frustration. They are the first behavioural expressions of a manas-seed[9] pressing outward: the inner pattern beginning to differentiate itself from its environment, to assert its own boundary, and to demand cognitive connection with the world.

This is micro-kāma in its earliest manasic form: a striving toward understanding, toward categorical order, toward the question why? The subsequent explosion of language, symbolic play, and causal questioning that marks the toddler phase is the full activation of manasic pranic circulation: a cognitive connecting system comes online that will henceforth link all experience through meaning, category, and rule.

The environment responds — parents set limits, language is modelled, rules are introduced — and that response forms the feedback loop through which the emerging manasic pattern learns to recognise itself. The child has crossed its second Shiva-turn: it has become a meaning-making, world-connecting, boundary-asserting being. The cognitive structure established in this second turning does not remain static. It is the raw material that phase 5 will later take up, refine, and deploy as a conscious instrument of personal and collective purpose — a structural mirroring described in detail in §13b.

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9 Manas as a subprinciple of kama and in its involutionary phase. It has its own set of pranas,

The Third Turning: Puberty — Kāmic Circulation

The third activation is the most visible and the most studied: puberty. Here the svabhāva — the individual's essential characteristic pattern — begins to press outward with a new urgency through the hormonal system. The hormonal surge is not the cause of this movement but its first physiological vehicle. What activates from within is kāma in its full biographical force: the deep drive toward self-recognition, relational resonance, and the expression of an identity that can no longer be contained within the rule-governed child-order of phase 3.

This is simultaneously micro-kāma (personal desire and passion), meso-kāma (the pull toward peer group, belonging, and collective identity), and an echo of cosmic kāma (the svabhāva's fundamental longing for expression and recognition). The three scales resonate in the adolescent body at once — which is why puberty feels so overwhelming: it is not merely personal.

The environment responds — peers, parents, institutions, cultural norms — and forms the feedback loop through which the emerging kāmic pattern encounters resistance, resonance, and gradual self-recognition. The adolescent has crossed the third Shiva-turn: it has become a self-aware, desiring, identity-seeking subject.

The Fourth Turning: Midlife — Buddhic Circulation (Evolutionary)

The fourth activation is subtler and more easily misread: the midlife transition, typically manifesting somewhere between the late thirties and early fifties. By this point, the phase-5 human has built a coherent professional identity, mastered analytical and organisational structures, and constructed a logically ordered worldview. Manas (as a subprinciple of kama) has done its work — and done it well.

But manas without buddhi cannot answer the question of meaning. It can build systems; it cannot tell you why the systems matter. And somewhere in the consolidation of phase 5, buddhi (as a subprinciple of kama) begins to stir. What presses outward from within is not another wave of desire or cognitive expansion but something quieter and more insistent: the longing for depth over breadth, for authentic connection over functional relationship, for a mode of being that expresses the core of who one is rather than what one can produce.

This is buddhic prana irculation activating in its evolutionary mode — the mirror of the first turning, but now operating from the right-hand side of the arc. Where the infant's buddhic prana circulation (as a subprinciple in an involutionary phase) opened the capacity for resonance and attunement with the immediate environment, the midlife buddhic activation opens the capacity for wisdom, integrative insight, and resonance with the larger whole. The same principle, the same circulatory form — but at a qualitatively higher level of the spiral. Not all people fully reach this stage or phase.

The environment responds: relationships are renegotiated, careers are reassessed, spiritual or philosophical questions resurface with new urgency. The midlife crisis is, in this reading, not a regression or a pathology but the human being crossing its fourth Shiva-turn: becoming a wisdom-seeking, depth-oriented, relationally grounded subject — provided the transition is navigated rather than suppressed.

The Fifth Turning: Late Life — "Ātmic-buddhic Circulation"

The fifth activation completes the biographical arc: the confrontation with mortality and the gradual dissolution of individual boundaries that characterises the transition from phase 6 to phase 7. Here "ātmic-buddhic circulation", working through manas, attempts to activate — the

individual's sense of self becomes porous, the boundaries between self and world thin, and the question shifts from who am I? to what am I part of?

Where this activation succeeds, the result is what Erikson called ego-integrity: a serene capacity to hold one's life as a meaningful whole and to release it without bitterness. In the World Soul framework this is more precisely described as the svabhāva consciously returning its vehicles to the source — the final within-to-without movement, in which what was gathered during involution is offered back during evolution. Where the activation is resisted, the phase-6 structures harden into rigidity, and the transition is blocked.

The Transformation of Will Across the Arc

The five circulatory activations described above are not only transitions between qualitatively distinct modes of consciousness — they are simultaneously transformation stages of the will. Bernard Lievegoed, whose developmental model shares deep structural affinities with the World Soul framework, traced precisely this longitudinal transformation across the human biographical arc. In his account, the will is not a single faculty that grows quantitatively, but a principle that undergoes genuine metamorphosis: each major life transition does not suppress the earlier will-form but transforms it into a higher expression of the same fundamental impulse.

In early infancy, will manifests as natural will: reflexive, bodily, immediate — the organism moves because its physical vehicle drives it. With the manasic activation of the early school years , this becomes desire-will: directional, boundary-asserting, cognitively driven. Puberty intensifies this into passionate will: kāmically charged, identity-seeking, relentlessly oriented toward self-expression and recognition. The midlife transition, if navigated rather than suppressed, transforms passionate will into moral will: a will that arises not from personal drive alone but from insight into

the larger whole, from compassion, and from the recognition of one's authentic place within a broader pattern of meaning. And in the late-life turning, moral will becomes surrendered will: no longer asserting itself against the world but aligning itself with a movement larger than individual intention.

This sequence maps directly onto the circulatory activations of the arc. What Lievegoed calls the transformation of will is, in the present framework, the successive activation of buddhic, manasic, kāmic, buddhic, and ātmic circulation — each new circulatory principle not replacing but subsuming and redirecting the forces that preceded it. The natural will of the infant is not lost in the moral will of the mature adult; it has been taken up, refined, and given a new direction by the principles that came online in subsequent turnings.

Crucially, Lievegoed insisted that the moral will is not a generalised or abstract faculty: it is irreducibly individual. It is the will of a specific monade that has come to recognise itself and acts from that recognition. This is precisely what the present framework calls svabhāva in its evolutionary expression: the essential characteristic pattern, having pressed through vehicle after vehicle across the biographical arc, arriving at last at a form of willing that is simultaneously most authentically its own and most genuinely oriented toward the whole.

The Complete Biographical Rhythm (↓ means involution, ↑ evolution)

Turning	Transition	Principle	Circulatory form	Will-form	Surface signal
1st	Birth → infancy	Buddhi ↓	Sensorimotoric resonance	Natural will	Smile, cry, gaze, reach
2nd	Toddler → child	Manas ↓	Cognitive connection	Desire-will	Defiance, language explosion,

					"why?"
3rd	Child → adolescent	Kāma ↓	Identity and desire	Passionate will	Hormonal surge, identity crisis
4th	Adult → midlife	Buddhi ↑	Integrative wisdom	Moral will	Existential disorientation, depth-longing
5th	Elder → late life	Ātman ↑	Unity and release	Surrendered will	Mortality confrontation, ego-dissolution

Note on mirroring: The 1st and 4th turnings both activate buddhic circulation of pranas— involutionary attunement and evolutionary wisdom respectively. This is the horizontal mirroring of the arc made biographically concrete: phase 2 and phase 6 are structural mirrors, and their initiating turnings reflect each other across the hinge of phase 4.

Generalisation: Beyond the Human Arc

This biographical rhythm is not unique to the human being. It is the human instance of a universal principle: every major phase transition in every domain examined in this essay follows the same logic of endogenous circulatory activation. The notochord arises within the Cambrian sea as an inner axis while armour still dominates the surface. The imaginal discs organize themselves within the sealed pupa while the larval body is being dissolved. The committed minority begins circulating a new norm within the social body while the old norm still dominates its institutions. The seed

fern develops its internal reserve within a world still governed by spore logic.

In each case, the new circulatory principle is already active before the old order has released its grip. This is the Shiva-turn as universal developmental signature: not a moment of rupture but a process of quiet, endogenous preparation — the next phase gestating within the still-functioning body of the current one.

4. Prenatal Development: The Microcosm of Descent

The same arc is already active before birth. Prenatal development is, biologically speaking, a marvel; within the Science of Analogy it functions as a breathtaking compression chamber. In nine months the embryo travels, in miniature, through the entire history of the cosmos in order to build the physical vehicle.

If the law of analogy is truly universal, the prenatal period cannot be an amorphous block. Here too a sevenfold structure is recognisable — not as a rigid timetable, but as a sequence of qualitatively distinct moments in which successive principles descend and take hold. The following table provides a preliminary mapping of these subphases. (↓ means involution, ↑ evolution):

Prenatal subphase	**Approximate period**	**Dominant event**	**Principle / analogy**
1	Fertilisation – implantation (week 1–2)	Fusion of genetic blueprints; implantation in uterine wall	Brahma/Ātman[10] ↓ — telos and archetypal pattern descend into matter
2	Embryonic disc	Formation of	Buddhi ↓ —

10 The incarnation of the Self is a story on itself and cannot be dealt with here. G. de purucker describes this process in his writings.

	– gastrulation (week 2–3)	three germ layers (ectoderm, mesoderm, endoderm)	differentiation of primary formative fields
3	Organogenesis begins (week 3–8)	Neural tube, primitive gut, limb buds; basic body architecture established	Manas ↓ — structural institutionali-zation of the body plan
4	Heartbeat activation (week 3–4); foetal viability threshold (week 22–24)	Heart begins to beat; circulatory system becomes active; foetus crosses viability threshold	Kāma ↓ — Shiva-turn: circulation as connecting principle activated from within
5	Sensory and nervous refinement (week 24–32)	Rapid brain development, myelination begins, sensory organs functional	Manas ↑ — first evolutionary refinement; the body plan is used, not merely built
6	Relational attunement (week 32–38)	Foetus responds to voice, rhythm, light; attunement to maternal environment intensifies	Buddhi ↑ — associative and connective sensitivity emerges
7	Birth (week 38–40)	Passage from womb to world; first independent	Ātman ↑ — completion of one arc, opening of the next

		breath	

The Shiva-turn of this prenatal arc deserves particular attention. The activation of the heartbeat — occurring as early as week three to four — is not merely a mechanical milestone. It is the moment at which a previously static internal architecture becomes circulatory: for the first time, a connecting principle moves rhythmically through the entire organism, linking what had been separately forming structures into a single dynamic whole. This is the functional signature of kāma at the subphasic level: not desire in the biographical sense, but the primal connective and circulatory impulse that binds parts into a living unity.

Crucially, this activation does not originate in the environment. The heartbeat arises from within — from the inner pattern pressing outward through its newly formed vehicle. The maternal environment responds, the placental exchange intensifies, the feedback loop between organism and surround becomes more dynamic — but the initiating impulse is endogenous. This is the within-to-without directionality that characterises every genuine Shiva-turn: the svabhāva, the essential characteristic pattern of the developing being, activates its own next vehicle from the inside.

The viability threshold around week twenty-two to twenty-four marks the outer boundary of this same subphase: the point at which the foetus has consolidated enough internal organisation to survive, however precariously, outside the womb. Structure has been sufficiently crystallised — and the first evolutionary subphase (5) can begin: the rapid nervous system refinement that characterises the third trimester is no longer mere construction but the first use of an already-formed architecture for increasingly differentiated functions.

The fractal symmetry is striking: just as the heartbeat initiates circulatory connection within the prenatal arc, so the hormonal activation of puberty

initiates a circulation of kāma — the connective and motivational principle — within the biographical arc. In both cases, what appears physiologically as an activation of the body is, at a deeper level, an activation through the body: the inner pattern pressing outward into its physical vehicle, initiating the circulatory dynamics that make the next phase possible.

The fractal structure of the arc is therefore not merely a formal analogy. It reflects a genuine structural law: the same principle operates at every level of the cosmic hierarchy, and the same sequence of activation, crystallisation, tension, and circulatory renewal recurs wherever a developing system moves through phase 4 toward phase 5.

5. Prāna in Plants and Kāma-Prāna in Animals

If the metamodel is universal, the same arc must also be traceable in the lower kingdoms of nature. In the plant kingdom, primarily the kingdom of prāna, phase 3 shows the descent and fixation of life-energy into stable vegetative structures: roots, stems, and basic vascular organisation. The free flow of life becomes constrained within a supporting architecture. Phase 4 marks a crisis and a bend: the plant reaches a level of structural consolidation at which new forms of flowering, reproduction, and differentiation become possible—but not yet automatic.

In the animal kingdom, the kingdom of kāma-prāna, the same logic appears in a different key. The phylogenetic history of animals shows how vital drive, conscious mobility, and sensorimotor interaction pass through waves of involution and evolution. The Cambrian explosion offers a crucial example: crustaceans and other arthropods crystallise an early and powerful exoskeletal organisation, while in those same primordial seas the first chordate forms appear with a notochord as a hidden transition-axis toward the later vertebrate body.

6. Spore Ferns and Seed Ferns as Images of the Turn

The beauty of phase 4 becomes especially clear in the transition around the ferns. Spore ferns still belong unmistakably to an earlier vegetative world: they depend on moist environments, reproduce through freely dispersed spores, and remain deeply embedded in the immediate prānic currents of water, light, and soil. They embody a phase-4 culmination: structure has matured far enough to carry complex forms, yet the life-cycle remains vulnerable and tightly bound to older conditions.

With the emergence of seed ferns and, more broadly, seed-bearing plants, a more differentiated expression of the same life-energy appears. The seed brings protection, an internal food reserve, and temporal flexibility: the plant becomes less completely dependent on one direct environmental window and can operate more selectively across space and time. Functionally, this is a phase-5 leap: a more advanced evolution of prāna, in which the structure crystallised in phase 4 is used to realise a higher degree of autonomy, reproductive freedom, and adaptive strategy. The spore fern thus stands at the bend, while the seed ferns and their relatives reveal what becomes possible when the arc turns toward its right-hand half.

7. Crustaceans, Fish, and the Notochord as a Hidden Axis

The same lawfulness appears in the animal kingdom in the transition from crustaceans toward the first fish. Crustaceans represent a world in which form has become strongly externalised: exoskeleton, segmentation, and a hardened outer organisation. This is a powerful completion of one animal logic, yet also a limitation.

Just as this outward architecture reaches its high point, something new begins to arise within the same evolutionary zone: the notochord, the elastic inner axis that later makes the vertebral column possible.

Palaeontologically, the earliest primitive chordates—such as Pikaia or Haikouichthys—appear in the very same Cambrian seas as heavily armoured trilobites and early crustacean forms. The new order therefore appears underground, as a hidden supporting line within a world still governed by armour and external segmentation.

This is a biological prototype of phase 4. The old form reaches its utmost stabilisation, while the future inserts itself as a new inner axis. The notochord is thus a physical image of what happens in human beings, organisations, and the psyche whenever an old structure has become so fully closed that it must generate, from within, a new degree of mobility.

8. Metamorphosis in Insects: The Pupal Shiva-Turn

In holometabolous insects, development unfolds through four stages: egg, larva, pupa, and imago (adult). The pupal stage is an extraordinarily clear image of a phase-4 turn: the larval body is largely broken down, tissues are recycled, and imaginal discs construct an entirely new morphology. Outwardly, the organism seems immobilised and sealed; inwardly, an intense and radically reorganising activity is underway.

Functionally, the larva corresponds to phases 2 and 3: a regime dominated by intake, growth, and relatively simple structuring, optimised for accumulation rather than complexity. The pupa, by contrast, embodies the Shiva-moment of phase 4: the old functional architecture is suspended, partially dissolved, and reassembled under a new set of constraints and possibilities. The adult then emerges as a phase-5/6 figure: a new operational regime, with different locomotion, different ecological roles, and often a completely different relationship to space, time, and other organisms.

Metamorphosis is therefore not simply a biological curiosity, but an explicit natural example of how a system can only move to a higher order

once its earlier form has been brought to a standstill and passed through a period of intense internal reconfiguration. The pupal stage is a living instance of the Shiva-turn: destruction and creation compressed into one interval.

9. The Organisation as a Mirror Palace of the World Soul

The developmental phases of organisations form one of the most convincing parallels. Models such as those of Greiner and Adizes describe recurring patterns of founding energy, formalisation, crisis, integration, and later-stage transformation or decline. When these organisational biographies are laid over the sevenfold grid, a mirror palace of the World Soul appears.

The table below offers a compact comparison between the World Soul arc, Greiner's growth phases, and Adizes's lifecycle stages.

World Soul stage	**Functional theme**	**Greiner growth phase**	**Adizes lifecycle stage**
1. Archetype / Purpose	Initial telos, founding impulse	Pre-phase founding idea, before growth through creativity	Courtship, vision and commitment before organisational birth
2. Generation / Order	Energy activation, start-up operations	Growth through creativity, entrepreneurial start-up with informal structure; leadership crisis follows	Infancy / Go-Go, early growth, cash pressure, founder-centric action
3. Form / Differentiation	Role definition, basic structure,	Growth through direction, more	Adolescence, professionalisation

	departments	formal structure and functional specialisation; autonomy crisis follows	and conflict between founder style and formal management
4. Integration / Stabilisation	Structural institutionalisation, full Saturn; Shiva-turn	Growth through delegation / coordination, decentralisation and then coordination; control and red-tape crises emerge	Transition to Prime, where entrepreneurship and control must be integrated or the system hardens prematurely
5. Clarity / Expansion	Analytical expansion, scalable modularity	Growth through coordination / collaboration, systems, procedures, and cross-functional integration	Prime, peak fitness with balanced controllability and flexibility
6. Association / Transformation	Adaptive networks, alliances, external coupling	Growth through collaboration / alliances, broader networking and external partnership logic	Stability / Aristocracy, strong but increasingly inward, with growing dependence on inherited success
7. Fulfilment / Wisdom	Consolidated wisdom, late-cycle destiny	No explicit death phase; the model usually stops at large-scale collaboration or	Recrimination / Bureaucracy / Death, internal blame, rigidification, and eventual collapse

		alliances	

10. Social Tipping Points as Collective Phase-4 Turns

In sociology, the concept of a tipping point is used to describe moments when groups rapidly and dramatically change their behaviour, after a period in which a new practice or norm was present only in a minority. Experimental work on norm change suggests that when committed minorities reach a certain critical threshold — often estimated around 20–25% — a self-reinforcing cascade can occur, leading to large-scale adoption of the new norm.

Seen through the World Soul lens, such tipping points can be read as collective phase-4 (or subphase 4) situations. For a long time, the existing norm is institutionalised in habits, laws, and shared expectations. As tension builds, a growing minority begins to live according to a different pattern; feedback loops become unstable, contradictions accumulate, and the system becomes more sensitive to small perturbations. Then, at some critical density of deviating practice, the system passes a threshold and reorganises itself around the new attractor: what was once deviant becomes normal, and the former norm rapidly loses legitimacy.

This provides a sociological analogue of the Shiva-turn. The tipping point is not merely a smooth extension of earlier trends; it is a qualitative turn in the architecture of feedback and legitimacy. The old order collapses not because it suddenly becomes wrong, but because the internal structure of influence and imitation has been rewired to favour another pattern. In that sense, social tipping points show how collective systems, too, move from involutionary fixation to evolutionary reconfiguration through a critical and often turbulent phase-4 bend.

11. Molecules, Hormones, and Neurotransmitters

The causal primacy often attributed to hormones in developmental transitions rests on a methodological artefact: biochemistry measures what is physiologically legible, not what is ontologically primary. The ancient frameworks that most carefully attended to the relationship between vital force and desire-force reached a different conclusion. In the Vedantic tradition, prāna and kāma are functionally coupled: prāna provides the circulatory medium of life, while kāma provides its directional drive.[11] The molecular and hormonal events that biochemistry registers are, in this reading, the physical precipitate of a movement that originates at the level of the prāna-kāma interface — where vital circulation meets motivational direction.

Theosophical literature formalises this insight in the concept of kāma-prāna: the combined vehicle in which the desire-principle and the life-principle are temporarily unified, forming the motivational-vital substrate through which the svabhāva expresses itself in the lower vehicles.[12] This is precisely the level at which hormones operate: not as initiating causes but as the biochemical materialisation of an impulse that arises at the kāma-prānic interface and descends into physical expression. The

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11 See Chāndogya Upaniṣad (6.8) and Praśna Upaniṣad (3.3–12) for the classical coupling of prāna and kāma as vital-motivational principles. Feuerstein (1990), s.v. "kama-prana", provides a concise synthesis of how these principles were understood to interact in the subtle body.

12 Blavatsky (1889, pp. 91–121); Powell (1925, pp. 18–35). The kāma-prāna compound is described as the animating substrate of the personality during life, and as the force that — in the absence of manasic integration — continues to drive automatic and desire-based responses independently of reflective consciousness.

hormone is, in this sense, the lowest and most condensed form of a movement that begins much higher in the hierarchy of the organism's constitutive principles.

Hormones and neurotransmitters function as both structural and operational pivots — but their causal status requires careful reading. In the biochemical literature, hormonal activation is typically treated as the initiating cause of developmental transitions: the surge of sex hormones produces puberty, the cortisol spike produces stress response. Within the Science of Analogy, however, this sequence is reversed. Hormonal activation is the first physiologically legible expression of a deeper initiating movement: the activation of the svabhāva, the individual's essential characteristic pattern, pressing outward from within. The molecule does not initiate the turn; it carries it into the physical plane.

This distinction has structural consequences. If hormones are vehicles rather than causes, then the same molecular substrate can serve different developmental functions depending on the phase in which it operates. Evolutionarily older hormonal regulation — diffuse, systemic, slow — corresponds to a phase in which a general vital signal suffices. The later rise of neurotransmitters, faster and more differentiated, corresponds to the evolutionary phases 5 and 6, where the organism no longer merely responds to its environment but begins to use its own biochemistry as a precision instrument. Here the horizontal mirroring of the arc becomes biochemically visible: phase 2 provides the raw ionic and hormonal substrate; phase 6 deploys that same substrate with directed intentionality.

The feedback loop completes the picture. Once the inner pattern has initiated its outward movement through hormonal and neurochemical activation, the environment responds — and that response returns as information. The reactions of the social surround do not form the emerging pattern from outside; they mirror it back, providing the

resistance and resonance through which the svabhāva learns to recognise itself. Biochemistry is thus neither the origin nor the destination of development, but the indispensable middle term through which inner impulse and outer world enter into dialogue.

The material descends further to the molecular layer to test the Science of Analogy at its lower limit. Molecules have developed only a limited subset of prānas, yet within that subset the same sevenfold differentiation seems to reappear. Non-biological molecules may be read as earlier phases; amino acids as phase 4; signalling molecules such as mRNA as phase 5; complex proteins as phase 6; DNA as phase 7, bearer of memory and blueprint. The question of immune molecules further underlines the distinction between the life-phase of the organism in which substances operate and their structural place upon the molecular arc itself.

12. Structure: From Microtubules to Skeleton

If hormones and neurotransmitters are the dynamic, circulatory expressions of the arc — carrying impulse, signal, and feedback through the organism — then structure is their necessary counterpart: the stable, spatially fixed architecture within which that circulation becomes possible and directed.

In cells, plants, and animals, phase 3 appears as the moment when freely flowing energy becomes fixed in a supporting structure. Microtubules and the cytoskeleton in the cell, lignin and wood formation in the plant, cartilage, connective tissue, bone, and muscle in the animal — these are the material expressions of structural institutionalisation. But structure, in the present framework, is never merely passive scaffolding. It is the precipitate of an earlier inner impulse: the physical record of what a deeper formative principle has impressed upon matter over time.

Phase 4 further crystallises this architecture — and it is precisely this maximum crystallisation that forces the turning point. A structure that has become fully consolidated can no longer absorb the pressure of the inner pattern that originally generated it. The svabhāva, now more actively circulating through hormonal and neurochemical channels, encounters its own earlier product as resistance. This is the cybernetic paradox at the heart of phase 4: the structure that was built to express the inner pattern now constrains it — and that constraint becomes the very lever of transcendence.

The material therefore rightly recalibrates the roles of Venus and Saturn: Venus as shaper, Saturn as crystalliser. But it is the pressure of the inner pattern — Shiva — that renders the crystallised form unstable from within, not any force arriving from outside. Total crystallisation and the ensuing crisis converge in phase 4 precisely because the formative impulse has not ceased; it has merely outgrown its previous vehicle and begun, quietly, to prepare the next.

13. The Horizontal Mirroring of the Arc

13a. Subphases and Transitional Emergence

A crucial refinement of the model is that phase-transitions are never abrupt in a simple linear sense, but unfold through subphases and recursive anticipations. Every major phase contains an inner sequence, so that new structures begin to announce themselves gradually around the middle of the currently dominant phase. What later appears openly in subphase 1 of a new phase has therefore already been prepared, often quietly and in the background, during the later subphases of the preceding phase. This is precisely what the Shiva-turn names at the subphasic level.

This means that development should be read as the gradual surfacing of a future pattern within a still-dominant older order. The transition from

subphase 7 of one phase to subphase 1 of the next is therefore not a sheer break, but the moment at which what had been maturing in latency becomes fully manifest. In this sense, the first subphase of a new phase reveals what the last subphases of the previous phase had already been gestating beneath the surface.

The biological illustrations make this especially clear. In the foetus, a decisive moment already appears within a subphase of the prenatal arc when the heart begins to beat; this is a critical event in which a new level of integrated organisation becomes visibly active before birth itself. Birth can then be read as the passage from the final subphase of the prenatal process into subphase 1 of the next phase: the baby is the full manifestation, in a new medium, of what had gradually developed in the womb.

The same logic applies to later transitions, including the difficult passage from phase 5 to phase 6 in both individuals and companies. Around the middle of phase 5, new associative capacities, relational sensitivities, and more open structures begin to appear, although the dominant mode remains analytic, modular, and boundary-conscious. If the system can tolerate this subtle emergence, phase 6 becomes possible; if not, the structures of phase 5 harden and the transition is delayed or blocked.

For the individual, this means that the leap from formal-reflective consciousness to a more multiperspectival and relational awareness does not begin at the endpoint of phase 5, but already within it. For the company, the same holds: ecosystem thinking, partnership logic, and more fluid cooperation begin as weak signals inside a still highly structured and professionally managed phase-5 regime. The science of analogy therefore gains precision when it tracks not only stages, but the subphasic birth of the next stage within the current one.

13b. Arthur Young and the Horizontal Mirroring of the Arc of Process

One particularly suggestive observation concerns the comparison between ions and proteins. In phase 2, ions feel, in a relatively passive way, the action of the electromagnetic field; in phase 6, proteins actively use ions in order to perform specific functions. The left side of the arc provides the basic laws; the right side learns to instrumentally employ those same laws. Just as manas uses the nervous system in order to function, so a protein uses the physics of ions. MRNA is used by the life forces (pranas) as a vehicle for coding a pattern! So, again, the right side of the arc shows an active use of structure to express a specific function. The same goes for DNA and proteins.

Arthur Young called this the horizontal mirroring of the Arc of Process. The involutionary descent progressively sacrifices freedom to the mechanics of matter; the evolutionary ascent regains freedom by using that same mechanics in a purposive way. The phase-4 turn is the bridge: where involution has maximally fixed itself, the possibility of evolution begins.

The Manas Mirror: Phase 3 and Phase 5

The mirroring principle that Arthur Young identified at the level of physics and chemistry is equally visible in the cognitive and developmental register of the human arc. Phase 3 and phase 5 stand in a precise structural relationship that illuminates both the nature of manasic involution and the character of its evolutionary counterpart.

In phase 3, cognitive structure is built. The child internalises rules, forms categories, constructs social roles, and assembles a first ordered model of the world. This is manas in its involutionary mode: descending into its vehicle, impressing pattern upon the still-fluid material of experience, crystallising the free flow of perception into stable categorical form. The child at this stage thinks in structures — categories are not tools but the

very medium of thought. Rules are not chosen but received; the world is ordered by conforming to what is already given.

In phase 5, that same structure becomes an instrument. The adult now thinks about categories, evaluates rules rather than merely internalising them, and deploys conceptual frameworks in service of consciously chosen personal and collective goals. Formal operational thinking — in Piaget's terminology — is not a new structure built from scratch; it is the phase-3 structure taken up into a higher register: made abstract, reflexive, and purposively deployable. The structure that was received is now generated; the rule that was obeyed is now assessed.

This distinction — between receiving structure and generating structure — maps directly onto the involution-evolution polarity of the arc. In phase 3, manas is heteronomous: it conforms to an external order. In phase 5, manas is autonomous: it produces its own order and applies it intentionally. This is the movement from Kohlberg's conventional moral reasoning (phase 3: rules are rules because the group upholds them) to post-conventional reasoning (phase 5: rules are evaluated against principles that the individual has independently constructed).

The refinement that occurs in phase 5 is therefore not merely quantitative — more knowledge, greater skill — but qualitative: the same cognitive principle now operates in a fundamentally different mode. Phase 3 gives manas its form; phase 5 gives manas its freedom.

This mirroring has consequences beyond the individual. At the organisational level, phase 3 corresponds to the establishment of formal structures, functional differentiation, and role definition — the organisation learns "how things are done here." Phase 5 corresponds to the active deployment and continuous refinement of those same structures in service of strategic goals: procedures become instruments, roles become

flexible, and the organisation begins to generate its own structural innovations rather than merely inherit them.

At the societal level, the same pattern holds. The normative structures consolidated during a society's phase-3 institutionalisation — legal codes, educational systems, professional standards — become, in phase 5, the objects of conscious evaluation, reform, and adaptive refinement. The society no longer simply inhabits its institutions; it begins to use them as instruments of collectively chosen purposes, revising them where they constrain rather than enable.

In each domain, the principle is the same: the left side of the arc provides the structure; the right side learns to wield it. Young's observation about ions and proteins — that phase 2 passively undergoes the electromagnetic field while phase 6 actively deploys it — finds its cognitive counterpart in the relationship between phase 3 and phase 5: passive internalisation of form on the left, active generation and refinement of form on the right. The arc does not discard what involution built. It inherits it — and sets it free.

14. Conclusion: Phase 4 as the Forge of Phase 5

The central motif binding all these examples together is that phase 4 both culminates and initiates. It is at once the end of an involutionary arc and the beginning of an evolutionary one. Whether we look at the child in puberty, the embryo in the womb, the spore fern and the rise of seed-bearing plants, the transition from crustacean to fish, the pupa of the insect, the organisation in its crisis of integration, the social system at a tipping point, or even molecules and bodily signalling substances — the patterns rhyme.

Phase 4 is the forge in which the laws of matter and the impulses of spirit meet with maximum intensity. The foundations of phase 5 — more conscious structure, intelligent use of existing laws, higher forms of

coordination and meaning — are always already laid within phase 4 itself. But this insight carries a further consequence that the foregoing analysis makes unavoidable: the forge is not lit from outside.

The Within-to-Without Directionality

In every domain examined, the initiating movement of the Shiva-turn proves to be endogenous. The heartbeat activates from within the embryo; the svabhāva presses outward through the hormonal system of the adolescent; the notochord arises inside the Cambrian sea while armour still dominates its surface; the imaginal discs organise themselves within the sealed pupa; the committed minority begins living a new pattern before the surrounding norm has shifted. In each case, the environment responds — and that response matters, as feedback always matters — but the primary direction of causality runs from inner to outer, from pattern to vehicle, from latent form to manifest expression.

This has a consequence for how crisis is understood. The conventional reading of phase-4 turbulence — whether in a teenager, a company, or a society — locates the cause in external pressure: hormones arrive, markets shift, political tensions mount. The World Soul framework inverts this. External pressure is real, but it is secondary: a response to something that was already moving from within. To recognise this is not merely a theoretical refinement; it changes the practical orientation toward crisis entirely.

The Three Circulatory Activations

The developmental biography of the human being offers three particularly clear instances of this within-to-without movement, each marking a major phase transition through the activation of a new circulatory principle.

The first is prenatal: the heartbeat, arising around week three to four, initiates the circulation of prāna through the embryonic body. What had

been a collection of separately forming structures becomes, for the first time, a single dynamically connected organism. The inner pattern presses outward through its newly formed physical vehicle; the maternal environment responds; the feedback loop between organism and surround intensifies. The embryo has crossed its first Shiva-turn.

The second occurs in early childhood: the transition from the sensorimotor toddler to the meaning-making kleuter. The defiance and boundary-assertion of the two-to-three-year-old are the first behavioural expressions of a manas-seed pressing outward — the inner pattern beginning to differentiate itself from its environment and demand cognitive connection with the world. The subsequent explosion of language, symbolic play, and causal questioning is the full activation of manasic circulation. The child has crossed its second Shiva-turn.

The third is puberty: the activation of kāmic circulation through the hormonal system. Here the svabhāva begins to press outward with a new urgency, seeking recognition, differentiation, and relational resonance. The hormonal surge is not the cause of this movement but its first physiological vehicle. The adolescent has crossed the third and most decisive Shiva-turn of the first half of life.

These three activations are not isolated events. They form a nested developmental logic: each new circulatory principle presupposes and builds upon the one before it. Prānic circulation is the ground; manasic circulation differentiates and connects experience within that ground; kāmic circulation ignites the motivational and relational depth that drives the second half of the arc. Together they describe how the human being is built, layer by layer, from within — and how each layer announces itself through a characteristic disturbance at the surface before it settles into the new order it was always preparing.

The Existential Implication

For the individual, this means that the disorientation of phase 4 — the sense that the old self no longer fits, that familiar structures have become constraining, that something unnamed is pressing for expression — is not a pathology to be managed but a signal to be read. The inner pattern is becoming legible. The question phase 4 poses is not what is going wrong? but what is trying to emerge?

For organisations, the same reorientation applies. The integrative crisis of phase 4 — the red-tape crisis, the control crisis, the moment when coordination mechanisms begin to obstruct rather than enable — is not a management failure. It is the organisation's svabhāva outgrowing its previous vehicle. The structure that was built to express the founding impulse has become too tight for it. The question is not how to restore order, but what new circulatory principle the organisation needs in order to move into its phase-5 mode.

For societies at tipping points, the implication is equally precise. The committed minority that lives according to a new pattern is not simply deviant or premature; it is the carrier of the next phase's formative impulse, pressing outward through the still-dominant structure of the old norm. Social change, on this reading, is not driven by external shocks alone but by the inner developmental logic of the collective — a logic that expresses itself through those individuals and groups in whom the new pattern has already become vital necessity.

The Spiral and the Return

Phase 4 is a forge precisely because what emerges from it is not merely a repaired version of the old order, but a qualitatively different mode of being — one that uses the structures of the involutionary arc rather than being used by them. This is Arthur Young's horizontal mirroring made existential: the freedom that was progressively surrendered to matter

during involution is reclaimed, phase by phase, during evolution — not by escaping structure but by learning to wield it.

Whoever sees this learns to look differently at crisis: not as an end, but as the necessary intensification that makes the next turn of the spiral possible. And whoever recognises the within-to-without directionality of the Shiva-turn learns something further: that the most important question in any phase-4 situation is never how do I survive this? but what in me — or in us — is ready to be born?

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Appendix A — The Sevenfold Arc: A Visual Overview

The tables below represent the structural backbone of the World Soul model[13]. The arc moves from left (involutionary descent) to right (evolutionary ascent), with Phase 4 as the hinge point — the Shiva-turn.

Direction and Principle Overview (↓ means involution, ↑ evolution)

	Phase 1	**Phase 2**	**Phase 3**	**Phase 4**	**Phase 5**	**Phase 6**	**Phase 7**
Label	Archetype / Purpose	Generation / Order	Form / Differentiation	Integration / Stabilisation	Clarity / Expansion	Association / Transformation	Fulfilment / Wisdom
Principle	Brahma/ Ātman ↓	Buddhi ↓	Manas ↓	Kāma ↻ Shiva-turn	Manas ↑	Buddhi ↑	Ātman ↑
Direction	Involution	Involution	Involution	← hinge →	Evolution	Evolution	Evolution

Full Comparative Table

Phase	**Name**	**Dominant principle**	**Direction**	**Human analogue**	**Organisational analogue**
1	Archetype / Purpose	Brahma/ Ātman ↓	Involution	Conception, embryo	Courtship / founding idea
2	Generation / Order	Buddhi ↓	Involution	Sensorimotor infant	Infancy / Go-Go
3	Form / Differentiation	Manas ↓	Involution	Rule- and role-phase	Adolescence / direction

13 As applicable to our current, 4th, cycle of development on Earth. Much more information can be found in the article "The World Soul and its seven centers of operation" and subsequent articles, freely available at archive.org and academia.edu

				(4–7 yr)	
4	Integration / Stabilisation	Kāma — Shiva-turn	← hinge →	Puberty	Transition to Prime
5	Clarity / Expansion	Manas ↑	Evolution	Formal-operatio-nal thinking	Prime
6	Association / Transformatio n	Buddhi ↑	Evolution	Heart function, relational depth	Stability / Aristocracy
7	Fulfilment / Wisdom	Ātman ↑	Evolution	Unity-conscious ness	Fulfilment or dissolution

Note on mirroring: The right-hand phases (5–7) do not simply repeat the left-hand phases (3–1) in reverse. They use the structures crystallised during involution as instruments of a higher order — just as proteins (Phase 6) actively deploy the same ionic physics that passively constrained matter in Phase 2. This is Arthur Young's horizontal mirroring of the Arc of Process.

Note on subphases: Each phase (ex hypothesi) contains an internal sevenfold sequence. The first subphase of a new phase is already being gestated in the final subphases of the preceding one. Development is therefore not a sequence of abrupt breaks, but a spiral of gradual surfacing.